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The Gloria in Excelsis: Luke 2: 14. The revised version of this verse based on the correct reading of the Greek introduces a variation which changes the whole idea of the latter clause; "peace, good-will toward men" is replaced by "peace among men in whom He is well pleased." Prof. Potwin examines this phrase in the June number of the *Andover Review*, with the result that while he accepts the new reading of the Greek, he returns to a translation which practically restores the old version. The literal translation of the phrase is, "peace among men of-good-pleasure." The R. V. makes the genitive depend on "men"—"men of-good-pleasure," i. e., "in whom He is well pleased." But Mr. Potwin presents certain objections to this, e. g., (1) the meaning of the phrase is not obvious or natural, (2) the construction is foreign to Greek and hardly a Latinism, (3) it is not clear that it is a Hebraism. He would make the genitive depend on "peace," translating "peace—the peace of good pleasure in men." In support of it he urges (1) the old reading, which is the reading of the Psalter, "peace, good pleasure in men," or "good-will toward men," in which the "in men" depends naturally on the "good-pleasure," and therefore (2) a similar construction is reasonable for the new and correct reading of Luke. The argument is interesting, and the points which are made are close and strong.

Luke 9: 57-62. In the *Homiletic Magazine* for April, 1890, Canon Cheyne discusses what he calls "this strange group of stories," "not easy to harmonize" with the view of the character of our Lord derived from other parts of the Gospels. He interprets them from the life of Paul, who certainly imitated Christ in not having "where to lay his head." The illustration of the "let the dead bury their dead," he finds in Paul's view of his conversion as equivalent to a death and a new birth. By "suffering the loss of all things" for Christ he left those who were dead to the changes which the Gospel demanded, to torment themselves with spiritually useless observances. In the third case, the "bidding farewell," the meaning comes out clearly in Paul's immediately not conferring with flesh and blood, but going away into (the desert of) Arabia—"a country where no associations with his past life could interfere with the impartiality of his conclusions." Mr. Cheyne adds that this means for us not to be so absorbed in our little spheres as to forget our connection with the great world, not to keep aloof from the political and social problems of our time on the plea that they do not affect *us*, and further that everywhere there is still room for acting out the saying of our Lord—"He that looketh back (on cherished, but now dangerous, friends, opinions, customs,) is not fit for the kingdom of God."

Biblical Criticism. In the London *S. S. Chronicle* some very sensible remarks were recently made on this subject. The writer called attention to the reassuring words of the Bishop of Oxford, who said, "they had often been told that when some startling novelty had been broached, especially in relation to religious theory, opinions went through three phases—1st, that the new was said to be destructive of the old; 2d, that it did not make any difference; 3d, that it was absolutely confirmative of the truth it seemed at first to contradict." The writer added, "So far as a thing is proved true, we guarantee that it will be found harmonious with the truth already proved and received. The